

MORBVS POLYRHIZOS
ET
POLYMORPHÆVS.
A
TREATISE
OF THE
SCURVY.

Examining
Opinions and Errors, concerning the na-
ture and Cure of this Disease.

ESTABLISHING
A Method for prevention and cure, found-
ed upon other principles ; concordant
with Reason, verified by Practice.

By *Everard Maynwaringe*
Doctor in Physick.

Unum hoc Medicus recte agit, quod recte cognoscit.

L O N D O N,
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IMPRIMATUR.

Ex ædibus Lamb.
Sept. 9. 1664.

*Tho. Cooke Reveren-
dissimo Patri ac Do-
mino D. Gilb. Arch.
Cant. a Sacris.*






To The Right Honourable
MOUNTAGUE BERTIE

Earl of Lindsey,

Lord Great Chamberlain of England,
of His Majesties most Honourable
Privy Councel, Knight of the most
Noble order of the Garter, &c.

My Lord,

ealth being of so va-
luable a considerati-
on that without it,
the best temporal in-
joyments are insipid; and rather
may be termed representations and
shadows then really fruitions, and
therefore the Philosopher said
truly, *Τὸ πλεονεξῆσαι ἐστὶν ἀδύνατον.*

The Epistle

The business of this little Manual, is for preservation and restoration of that invaluable requisite, which seasons, and gives a pleasant relish to mundane happiness and felicity.

My Lord, I have not used your name in a small concernment and inconsiderable matter; 'tis a publick affair wherein all are highly interested.

This scene represents the Protean shapes and delusive actings or motions of a subtile Impostor; or rather, discovers a combination of Diseases, listed in hostility to break the Peace and disorder the regular government of the Microcosm, and consequently to ruine it; and having undertaken to discover, oppose and extirpate these

Dedicatory.

these Confederates, and break
their association; I have assumed
this boldness to invite your Ho-
nour to the Prize: and seeing so
great a Champion stand by to
view the contest, puts me in mind
of what is truly noble, exempla-
ry and renowned: for looking to-
wards you, I see a pattern of pru-
dence, of fortitude and skil at
arms, which you inherit from your
Ancestors of most worthy memory,
who have defied the fiery breath
and thundering voice of Canon;
From whose sides the Loyal
Sword of Honour hath oft ap-
peared naked, to vindicate the
Truth of Royal interest, and a
Kingdoms safety: and what not,
worthy to be recorded?

To you therefore, My Lord, a fa-
vourer

The Epistle Dedicatory.

*lover of Arts and Learning, are
these endeavours peculiarly offered;
waiting this opportunity to make
my acknowledgments for Your Ho-
nours favour and kindness re-
ceived, and to let the World know
the respects I bear to this Re-
nowned Family, and that I am*

Your Honours

Most

devoted Servant.

Everard Maynwaringe.



Viro Doctissimo,

Amico suo singulari

D. Dri. Everardo Maynwaringe

Medico Peritissimo.

S. Pergratæ mihi fuerunt literæ tuæ, amice plurimum colende benevolentix & candoris in communicando plenissimæ; veræ & constantis amicitix (abhinc diu in *America* contractæ, postea hîc feliciter continuatæ) symbolum & munus gratissimum. Gratias habeo maximas pro communicatis; habebunt & omnes pro tuis accuratè in scorbuto tractando laboribus (cum publici juris fuerint) magni sane æstimandis, serioque ab omnibus notandis. Quam-

Quamobrem multum desidero,
moram omnem abjicias, atque the-
saurum illum miseris ubicunq; scor-
buticis feliciter aperias; ut medica-
menta tua eximia antiscorbutica
(secundum leges spagyricæ artis
quam peritissime concinnata.)
Communi bono nulli etiam la-
teant; ut & languentibus, varie-
que hoc morbo cruciatis eorum
auxilio quam primum succurras.

Plura notatu digna (vere & sine
blanditiis dico) tuis scriptis repe-
rio: grata manu ea quidem me
accepisse fateor. Perge itaque tu,
quod facis: faxitque Deus, omnia
tua studia, in ægrotantium exopta-
tam valetudinem & nominis tui fa-
mam, feliciter cedant; de quibus
nihil dubito.

Hisce vale, & memoriam mei
quod

quod hactenus benigne fecisti, re-
tine: meque promptum & ob-
servantem in omnibus promitto.
dab. Dublinii. Calend. Septemb.
1664.

Christophorus Laurentius.
Med. Doctor.



THE PREFACE.



Amongst the complaints of the diseased none more frequently mentioned than the Scurvy, and none less known, except by its title: most of them shewing a several character of the disease, and in several parts; some spots in this place, others in another, and different colours: some looseness of teeth, putrid gums, ill savoured breath; pains in several parts, weakness of the legs and thighs, lassitude and indisposition to motion or action, and other symptoms accompanying this Protean disease.

And

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And although the signs be many which discover the Disease, yet to the most they are rather a disguise (save only the name Scurvy) to cheat their Judgment, than a guide to lead them into the knowledge and discovery of it, from what causes, its chief seat of residence, and manner of generation.

The variety of spotted faces and dresses that this Disease puts on, and presents it self in; the variety of places and parts of the body, differing in constitution, fabrication, and office, that this takes up for its quarters and abroad; displaying it self in colours above board, and yet a jugler, deceiving and deluding, that comparing one sign with another, they disown their alliance as Heterogene, and seem to clasp one with another as if they were not the offspring of the same Parents, the fruit and productions from the same radix.

Hence variety of opinions and errors

The Preface.

rors concerning the nature of this disease; and from false principles, erroneous practices in the cure have ensued, and is prosecuted by many ineffectually and frustraneously; which causeth many Scorbutick Persons to think and say their disease is incurable: for having undergone so many courses in Physick Spring and fall, and tryed variety of Medicines; yet they are the same, or benefited but a little, or for a short time, the symptoms only abated, and nature alleviated for a while; but soon after they return to their former condition, or worse.

These considerations moved me to ventilate this subject, as well for my own satisfaction and more certainty in the cure thereof; as also to inform others; and by a strict disquisition and serious examination, tracing step by step; made discoveries of errors which passed for warrantable and unquestionable truths, being supported by the authorities of Learned and approved

The Preface.

approved Authors: and being sufficiently satisfied Theoretically and practically, I cannot but recede from some opinions, which before tenaciously I maintained, being nourished and bred up in those doctrines.

I have not therefore bestowed these pains for an affected singularity, to gain popular applause, or be accounted a novelist and innovator; but that the dictates of reason, confirmed by observation and practice, have caused me to dissent from the common opinions; for being frustrate of my intentions in effecting cures by the usual method, established upon unsound principles; was urged to make inquiries into the causes from whence such frustration and failings did arise, and being sufficiently perswaded and satisfied herein; have therefore deserted the usual method and Medicines, for that which is more certain and effectual; as the Medicines subjoyned will testify these truths to those that shall prove them: and although heterodox in
the

The Preface.

the prosecution of this work, I have inserted nothing for ostentation, or emulation towards others, or biassed with affectation of subtilities; but contending for the truth and benefit of the diseased, is the scope and aim of these endeavours.

If any disgusted at what is delivered, thinking their own opinions hereby injured; I shall stand by these assertions, and reply to the opponent.

E. M.

London,
Next the Blew Boar
on Ludgate-Hill.

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WITH

A TREATISE

of Fontinels or Issues.



By *Everard Maynwaringe*

Doctor in Physick.

Sold by *S. Tbompson* at the Bishops head in *St. Pauls Church-yard*. *T. Basset* under *St. Dunstons Church in Fleet-street*,
Booksellers.



ERRATA.

Page 13. l. 26. *read* separated, p. 22. l. 19. *barely*, p. 38.
l. 25. *air*,  p. 34. l. 12. *parts*,  l. 15.
read stomach and spleen, p. 75. l. 25. *obedience*.





NAMES

Given to the

SCURVEY.

Diseases, for the most part, have significant Names, whose Erymology discovers either the Nature of the Disease: as, *Hydrops* the Dropsie, from ὕδωρ, *aqua*, water; or points at the part principally, or primarily affected: as *Pluritis* the Plurisie, from that Membrane compassing the brest, called *Pleura*.

Or intimates the manner of invasion; as *Epilepsia* the Epilepsie, from ἐπιλαμβάνω, *apprehendo*, to seiz, or take suddenly.

Or denotes the procuring cause; as *Lues Venerea*, the Venereal Pox.

Or declares the manner of afflicting; as *Convulsion*, from *Convullo* to pluck.

With many other, whose Names do import and carry various significations pertinent and declarative, which for brevity sake I omit. That which I have particularly design'd to handle, is the *Scorbute*, or *Scurvy* in the English tongue; but in other languages, denoting some part symptomatically affected: In the Danish 'tis called *Schorbeck*, signifying a vitious depravedness in the mouth, because in many it was discovered by looseness of Teeth, and putrefaction of Gums, to which the Greek name agrees, *σομακία*.

In the Low-Countries 'tis called *Schorbunct*, signifying torsions or gripings in the belly, which attend this disease in some persons.

It is also called *Scelotyrbe*, from the spots and pains in the thighs: It hath been called by some *Gingipedium*, from the Gums and feet, that frequently are affected in this disease.

The Latin word *Scorbutus*, now most frequently used among Physicians, being a name not of long standing, unknown to the Ancients, and therefore called by some a new disease, but falsely; and it is not against Reason to think this disease to be of as great antiquity, as most infirmities incident to the body, (as may appear hereafter) though known

known by divers appellations, suting with some of the symptoms, or products that follow this Disease, yet insufficiently and erroneously discovered in their Causes.

Concerning the several Names, whether proper or improper, I shall not insist, the nature of the Disease being the thing aimed at to be detected and prosecuted, and not to spend time upon words.

How to discern the Scurvey in its various signs, symptoms or products, and complications with other infirmities.

IN the disquisition and search to know and find out the nature of this Disease, I must survey the concomitant effects and products of it, which discover its being, gradual maturity, fortitude or progress, and parts affected or infected, though not the Fountain Spring and Rise thereof.

Many and various are the Symptoms which accompany this Disease, though all do not appear in every Person; but some more, some fewer, according to the greatness, duration and progress of it.

The Morbific disposition and debility of

parts to consent, degenerate, and be depraved. *Propter inaequale robur partium*, by reason of the Natural integrity, and deficiencies, Fortitude and imbecility of Parts in divers Persons; some have one Part strong, and vigorous in its Office, not easily depraved and vitiated: another hath the same Part weak, soon consenting with any Distemper, easily perverted from the integrity of its Office, and contributing its vice: And since the parts be divers, their Use and Offices various; their enormities, viciocities and defections also must be various, and their effects dissimilar, heterogeneous and unlike, according to the consent and dissent of Parts, in their integrities and defections.

Which being rightly understood, it is no wonder that the *Scurvy* appears in divers colours and shapes, acting a part here and there in the body, in various difformities; We shall not need then to fly to the admixture of Humours, and diversity of Temperaments, to derive the variety of Symptoms charging the innocent, and freeing the innocent Parts.

Now as the several Parts in the Body have their several Offices distinct from each other, yet all harmoniously (in the rectitude of Nature) cooperating subserviently and subordinately for the preservation and wellfare

fare of the whole; so is there distinct Characters for their duties and deficiencies, discovering which part acts in integrity, and which is irregular, degenerates and falls off.

From hence the *Scorbute*, as it is variegated and discordant in the Symptoms and Products, which cheats the judgment of many, and puzzles them to appropriate a fit Medicine; yet may the able Physician hereby collect and find out the conspiring and contributing Parts to the difformity of this Disease, which rightly known, the difficulty of the Cure is much abated.

Some complain of laxity, and breaking out often into fluxes; others complain of costiveness, but a stool in 2, 3 or 4 daies; some complain of burning and flushing heats; others their limbs are rigid and stiff with cold, the blood settled, black and livid.

Some are heavy, drowsy and sleepy; others tired and worn out with watching, and indisposed to the Nights refreshment; some have a slow, weak, languid pulse; others a quick, fierce, leaping Pulse.

Some have thin, pale, watery Urine; others thick, muddy, and high coloured Urine.

Some have black, loose Teeth, and putrid Gums; the thighs and legs free from pains

or spots; others the contrary, have spots and pains, but the Teeth and Gums sound.

Some are molested with errattick wandering pains from part to part; others more fixed and constant in particular Parts.

Some their Bodies pine away, waist and are consumptive; others grow corpulent, swell'd and puffed up.

Some complain of shortness of Breath, straitness and compression of the Breast, difficult or hard breathing, & palpitation of the heart; others their vital parts are more free, but complain of the Head, Hypochonders, and loins, loss of appetite, &c.

Some are molested with thirst, heat of the Stomack, and driness of Mouth; others are troubled with salivation, superfluous moisture and spitting.

The variety of opposite and different Symptoms, which accompany the *Scorbute*, do startle many in their judgment, to determine certainly when they meet with the *Scurvy*, when not; and because the Symptoms are not peculiar but common, and the effects of other Diseases as well as the *Scurvy*, it is no wonder if their Cure be so uncertain, difficult and seldome performed, since they are equivocal effects, obscured in their causes by a dubious complication, and alternative causation.

To resolve the ambiguous, and such as stagger in their judgments; Take these following *Corollaries*.

1. Many are the Symptoms which accompany and follow this Disease, which appear and vanish, are greater and lesser, as the Disease encreaseth or diminisheth in its essential primitive Causes.

2. Many are the Products and off-spring of this Disease, which exist afterwards of their own ability and enormity, having perverted the parts wherein they reside, and drawn them to consent with their vitiosity.

3. Many Diseases are complicated with the *Scurvy*, which had not their production and generation from it, nor is their dependance of it, though probably made worse and exasperated by it.

4. That none of the Symptoms or Signs afore mentioned, singly do declare the *Scurvy* to be present in the Body, but may challenge other causes for their Parents; and therefore to judge and determine that Person Scorbutick, barely from the appearance of any Sign or Symptom that frequently accompanies the Scorbute, his judgment is fallible and uncertain and erroneous in the dependance: for, any Symptom or Sign arising in any part of the Body, usually attributed

buted to the *Scurvy*, may be the peculiar defect of that part, or effect of some occasional cause, without a prævious Scorbutick disposition.

5. That the subsequent digestions have their proper errors and degenerations, from a spontaneous defection and lassitude in their vital principles, without disturbance from an injurious object, transmitted by erroneous preceding digestions, or improper *aliment in sua natura*; whose effects are consimular and equivalent to some Products and Symptoms of the *Scurvy*; therefore to distinguish and know aright to whom they belong, and whence they had their rise, is by examining each faculty in their proper Characters of rectitude and declensions.

6. That the Diagnostic Signs of the Disease usually so accounted and most frequent, as defects in the mouth, pains, spots, weakness, lassitude, &c. some or more; antecedent causes concurring, some or more; as a close Chamber air, and confinement within doors; or a Region where the *Scurvy* is Endemical, gross food, sedentary, inactive, retired Life, studious, melaneholly disposition, or splenetic, indulging sleep and ease: In the concurrence of these causes collated with the Signs mentioned, a certain determination and judgment of the Disease will result;
and

and from thence a certain process in the Cure may ensue:

Examination of opinions concerning the nature of the Scurvy.

BEfore I explicate the nature, quiddity, & essence of this Protean Disease, I shall first recite the judgments and determinations of the most learned and eminent Physicians that have writ upon this Subject, to whom the most of our age do adhere, and imitate their practice in the Cure. Sennertus gives this definition or description of it.

Scorbutus est prava & occulta qualitas, seu dispositio, toti corpori, precipue vero visceribus nutritioni dicatis impressa, ab humore melancholico crasso, seroso seu ichoroso, peculiari modo corrupto orta; cum spontanea lassitudinis & gravitatis, in cruribus precipue, sensu; pectoris angustia & respirationis difficultate, gingivarum corruptione, & oris graveolentia ac maculis purpureis in cruribus imprimis, aliisque morbis, ac symptomatibus plurimis ab eadem causa pendentibus, conjuncta.

He saith, It is an evil occult quality, or disposition, impressed upon the whole body, chiefly

chiefly the Parts destined for nutrition, arising from a gross melancholly or serous ichorous humour after a peculiar manner corrupted with lassitude and heaviness.

This Definition looks imperfect and unsatisfactory.

An evil occult Quality.]

Here's a *ne plus ultra* to our enquiry, if we would sit down here, and be contented only to know, that we know not what it is; an occult quality.

A Quality.]

Here he makes the Disease to be *accidens*, when as it is *ens substantiale habens propriam radicem in vitali principio*.

Arising from a gross melancholy, or serous ichorous humour after a peculiar manner corrupted.]

To find out this gross melancholy, or serous ichorous humour peculiarly so corrupted, is the same task as to find out the occult quality; this is *ignotum per ignotum*, to describe one unknown thing by another. The *Scurvy* does not arise from a grosse melancholly; that's a grosse error, or a serous ichorous humour: but if the Scorbutic depraved humour may go under those denominations, they are the effects of the *Scurvy* and not the cause; you must dig deeper to find the radix of the Disease.

Chiefly

[Chiefly the parts destinated for Nutrition.]

Here he saies the Scurvey is an evil disposition impressed upon the Parts for Nutrition; but I must say it is chiefly arising from the Parts destinated and appointed for Nutrition: which difference is as great, as between the *terminus à quo*, and the *terminus ad quem*.

[Impressed upon the whole body.]

Here is the Disease in *facto esse*, and its progresse, but from whence it sprung as yet is not discovered, you must return back and trace it farther, if you will see it in *fieri*, in its generation; in *radice*, and the womb from whence it springs; and that not from a melancholly or serous humour; the Disease is not seated in *excrementis*, but in *vitalibus principiis*: for, as sanity or health consists in *vita integra*; so the Disease, in *ipsamet vita oblesca*, and therefore health and sickness in *eodem hospitio vitali degunt*, successively dwell in the same Mansion.

Eäbius in his Epitome of the Scorbute, describes it thus.

Scorbutus est morbus Splenis aliquando obstructi, aliquando intemperati, aliquando cum incipiente Scirro, qui præpedit ejus attractionem, ac consuetam atribiliarie redundantie sequestrationem, ex hepate venisque, eoque humore universum corpus vitiat, sed peculiariter crassiore feculentia

feculentia crura contaminat, atque evaporanda acedine gingivas inficit.

He saith, the *Scurvy* is a Disease of the Spleen, obstructed, distempered, or hardened, which hinders the attraction and separation of abounding Melancholly from the Liver and veins; by which humour the whole body is vitiated, the grosser part affecting the thighs, the thinner acrid part the gums.

A Disease of the Spleen obstructed, distempered or hardened.]

Here the essence of the Disease is set forth and defined, *per effectus separabiles à morbo*; by effects which may, or may not be, and the *Scorbute* in being: and it is absurd to define a thing essentially, by effects which are but results *à posteriori* and separable; and that which is an effect cannot be constitutive, the *ratio formalis* of the thing from which it doth proceed.

Which binders the attraction and separation of abounding Melancholly.

Here the *Spleen* is made a place of reception and sink, to drain away excrementitious Melancholly from the Liver and Veins: an inferior Office for so noble a part; nor is it fabricated or situate conveniently for such a use; having no ample cavity for reception, nor a fit passage for emission of such an excrement, being intertexed variously with
small

small vessels, having insertions into each other, and dores of communication, argues a place of elaboration, and grand affair, not a draught or sink for venting an excrementitious humour: if it had been destinated for so mean service, why was it contrived with so many arteries, that no other Part is furnish'd like it, but that it was appointed for higher purposes and design, and therefore is plentifully stock'd and enriched with vital spirits. More might be said to take off this aspersion from the *Spleen*, but let this suffice at present.

Brunerus in his *Tra&t* of the *Scurvy* describes it thus.

Proprie hic morbus est affectio lienis, in quo a-cervato & leviter putrefactio humore melancholico, qui à sanguine separatus ad lienem transmittitur, pars tenuior seu effervescens, effertur sursum & obsidet gingivas, tanquam tenerrimas oris partes, & putredini maxime obnoxias, easque inficit & erodit, imo etiam emollit: crassior decumbit ad crura —

He saith, this Disease properly is an effect of the *Spleen*; in which a putrid melancholly humour is accumulated, separated from the blood and transmitted thither.]

He makes the *Spleen* to be *sedes morbi*, the part primarily affected, and yet the peccant humour

humour is only transmitted thither; and so it is but a part recipient, as other parts of the body are; *pars infesta*, not *primario affecta* from whence it doth arise.

The thinner part is carried upwards and infects the Gums, the grosser settles downwards and affects the Thighs.]

This Distinction of thicker and thinner parts is frivolous: for, that degenerate *scorbutick* Disposition of the Stomach, whether the depraved matter lodged there be thick or thin, it will affect the mouth and gums, because the stomach and mouth have one membrane lining both the parts; and therefore when the stomach is foul, the mouth hath a bad relish, and an unsavoury taste (which is most perceived in a morning after digestion is past;) and let any disgustful thing come into the mouth, the stomach nauseates presently, and is ready to vomit, although it be not swallowed down; and this is by reason that the mouth and stomach have one membrane investing both the parts, that the one cannot be affected but the other immediately consents and participates, by reason of the continuity of the membrane; which is more or less manifest according to the greatness of the cause: So that thickness or thinness of the matter is not to be taken notice of, but the effect's the same be it thick or thin. And

And for that he saith, the grosser part affects the thighs, the reason is as light as the former, though not to be refuted by the same Argument: I shall not anticipate my intentions in another place, but refer you to a future opportunity in the discourse following, where this point is cleared.

Eugalenus in his book of the *Scurvy* treats largely of this disease, in whose foot-steps most Writers since have trod, or digressing but a little from his opinions, have relied on him as the best guide in tracing this Disease.

His observations are many in his own practice, upon several persons variously afflicted with this disease; and brings in several infirmities complicated with it, worth your reading.

Notwithstanding the basis and foundation that he laies, whereon he makes this disease to be founded, is not firm; and that is *Humoris Melancholici exuberantia*, abounding Melancholy; to which something hath been said already that I shall not repeat, and more to be said in another place, in satisfaction to this error.

And in his determination of the internal cause and generation of the *Scurvy*, he delivers his judgment in ambiguous wavering terms, not positively and resolvedly; but
with

with some kind of dissatisfaction and uncertainty: his words are these; that you may not think I traduce him.

Interna hujus morbi causa, melancholici humoris exuberantia censetur; ex jam dicta vite viciusque (scilicet inordinati) ratione acquisita: qui circa lienem & hepar, vel in intermediis inter hæc & ventriculum spatiis, vel in ipsis etiam venis, quod puto, coacervatus; propriam & huic morbo familiarem corruptionis formam subit, qua adjacentia, vicinaque viscera, sua vel substantia, & contactu, vel qualitate & fumis depravat, naturalem eorum temperiem corrumpendo, donec in contagii communionem consentiant: Where you may observe by censetur, vel, puto, his determination with hesitation and uncertainty.

In finding out the *Scurvy*; for his Diagnostick signs, the Pulse and Urine are his two great discoverers; that in most of his Observations the one or both confirms his opinion, and relies upon their signification: both which are very uncertain; for, there is no particular Pulse or Urine peculiar to this Disease, but almost all Pulses and Urins may be in *Scorbutick* persons, as most Diseases may be complicated with it: and therefore their judgment is very fallible and uncertain that depend on these signs.

Others there are who have written *Tra&s*
bertus,

of this disease, as *Rossius*, *Wierus*, *Sal. Albertus*, *Martinus*, whose judgments and opinions are involved and agree in the main, with those already recited; that what hath been said in castigation of their errors sufficeth for these, that I need not spend time in examining them apart: nor have I recounted their failings intending their dishonour (whose names I think worthy of memory, for their learning and labours in the medicinal faculty) *humanum est errare*: but that it is the duty of every one, to examine the principles and tenents of our Predecessors, and not subscribe to the authority of any, when a clearer light of Reason, confirmed by experiments and due observation, commands a recession from their opinions and practice.

*Amicus Eugalenus, amicus Sennertus,
Sed magis amica veritas.*

C

Pro-



Prolegomena.

Induction to the knowledge of the S C U R V Y.

BEfore I come to define the nature of the *Scurvy*, its matter and manner of generation and germination, I must premise something concerning the Office of digestions, for the clearer apprehension of what shall be thence deductively asserted; lest I taking that for granted, which others in that action or office deny, it will be objected I state my positions upon false suppositions, and so denying the basis of my Reasons, will think they have satisfied the Argument and evinced.

I shall therefore survey the digestive offices in the regularity and irregularity of their actions, defections, and errors, assign their causes, and draw my conclusions *ad punctum*, to concenter with my intentions and scope aimed at.

Meat being received into the stomach, must suffer a transmutation there in the first
labo-

Induction to know the Scurvy. 19

laboratory and preparatory Office, for nutrition of the body: The principal agent in this work, is the stomachical ferment; this ferment by its *incisive acidity* penetrates, *rarefies & volatilizes* the food, and transmutes it into *Chyle*, or white juice: That which before was fixed, gross, hard or tough, is made *Volatile*, *rare* and fluid, which having obtained that *previous digestion* and perfection proper for that place, the lower orifice of the stomach opens and gives it emission, sending it to the next Office of digestion for a new impression.

Contrary to this doctrine have the ancient Physicians asserted, and built upon, as a sure foundation, that heat is the principal efficient cause of digestion; being induced to this opinion, from the similitude of artificial concoctions and digestions: And finding humane bodies to be actually hot, supposed by increasing of natural heat, to fortifie the digestions; and that the difference of digestions in several persons, or the same person at several times, did depend and vary, from the degrees of heat, its debility and fortitude, but upon a due examination you will find it otherwise, and from the strength of reason be forced to conclude with me thus.

1. That heat is a chief agent in the artificial preparation and previous digestion of meat, before it be received into the stomach, whether in roasting, boiling, baking, &c. but not in the natural digestions of the body: For, nature in its principal operations works not primarily by the signatures and concomitant effects of life (as heat ;) but by vital principles as efficient primitive causes.

2. That the changing of food into *Chyle* is a fermental transmutation from a vital principle, not an impression of a subordinate instrument.

3. That digestion in humane bodies, is accompanied with heat, though not the proper effect of heat.

4. That internal natural heat by its own power and peculiar efficiency, makes not a digestive transmutation, but is a concomitant of vital operations, contributing *instrumentaliter & equivocè* to various effects ; and is subservient in the several digestions distinct from each other.

5. That extraneous and additional heat does excite the vital principles to operation, and is assistant *instrumentaliter & excitativè*, in performance, *propter symbolum qualitatis*.

6. That

6. That heat *quatenus* heat, acts *univocè*, alwaies producing the same effects; but as it is the instrument of various efficient causes, concurs in the production of various heterogeneous effects; as also in respect of divers objects upon which it acts.

7. That the variety of heat in several bodies are but gradual differences; but diversity of digestions are from formal distinct proprieties.

8. That the gradual difference of heat in divers persons; or in the same person at several times, do signally testify the ability of the vital principles in their vigour *à priori*, in their essential causes; or *à posteriori* in their manifested operations *Claudicari*, to be impeded or depraved accidentally.

9. That heat acts not as principle instrumentally in the stomachical digestion, but subordinately inferior to a superior manifested quality, more immediately the organ of the vital principle or primitive cause of digestion: For, heat may be sufficient, yea, abound, and digestion weak or depraved (as in Feavers;) but the other cannot be in its rectitude and vigorous, but the digestive faculty must be strong and unblamable.

10. That variety of appetites, sating with and desiring some kind of meats, but refusing and rejecting other as dissentaneous and disgustful, ariseth from the peculiarity

and singular propriety of stomachical ferments, and not the gradual diversity of heat: For, that which is principal in operation is also principal in election of the proper object of that faculty, embracing and coveting what is most suteable and agreeing, but repugning and shewing aversion, from what is discordant and disagreeing, by an innate power and prerogative; as supreme moderator of that faculty.

11. That the digestive faculty in fishes, being of another region, is not accompanied with heat; because their vital principles do differ *toto genere* from land creatures: And therefore heat is not necessarily required as a principal agent, or instrument, in digestion; but shews it self as a distinguishing character of vitality; yet not vainly or bare so, but usefully where it is.

Hence it appears from these theses, with their connexd reasons, that heat is not the primary efficient cause of digestion, but an emanative accident, or characteristical concomitant of vital principles, instrumentally subservient in the digestive faculties; and therefore I must rest upon another basis, more firm in reason; and assign a vital principle the parent of digestive transmutation specifically distinct in every digestion: which that you may the better understand what

what they are, I shall divide and distinguish them into these following propositions.

1. That the primary efficient cause of digestion, is the ferment of that digestive Office; which is a vital principle endowed with a transmutative power (by way of similitude astral or influential) discharging its vertue upon the object matter to be wrought upon or digested.

2. That the several digestions have peculiar distinct ferments, acting subordinately in their own stations, until aliment be brought to its heighth of perfection, for nutrition of the body.

3. That these ferments are primitive essential causes, and therefore *à priori* indemonstrable; but discover themselves *à posteriori* in their distinct operations and effects.

4. That the impressions of the several ferments upon their alimentary objects, are so distinct that their productive alterations are alien, dissimilar and opposite, yet concurring to one ultimate intention, the nutrition and conservation of the body.

5. That the produced alteration of the precedent digestion, if not subdued & changed by the subsequent in its passage, is hostile, injurious and a morbid cause; if it submit not to the power and government of that Office, through which it hath transmission,

by receiving the transmutation and character of the place: So the *acide cremor* of the first digestion, is changed into a *saline nature* in the second; else gripes in the bowels and fluxes do ensue.

6. That the emanative influential power of the ferments is absconded in their causes (because vital principles) but detected by assuming similar homogeneous manifest qualities, subservient to their intentions and instrumental in their operations, do shew the diversity of their natures, and what they are.

7. That the instrumental qualities of digestion are indisposed, and unfit, by their intention or remission, being viciated and depraved from their own natures and proprieties, by improper discordant food, carrying in their natures alienating and hostile qualities; or similar qualities in excess, advancing the fermental qualities to a luxuriant injurious exaltation: As pricking and gripes in the stomach from *acide juices*, as of lemons, &c.

8. That errors in digestion may arise from the depravation, enervation and decay of the ferments: or the indisposition of their instrumental qualities and organs by which they act; or the intractability, discordancy and unfitness of the object matter to be wrought upon.

9. That

9. That the vital Principles, by provocation from unnatural bad Customs, are thrust and enforced from the constancy and regularity of their operations; thence grow disordered, debauched and habituated in disobedience to the institutions of Nature; do hardly and with difficulty return and be reduced, unless coasted by prevalent good means, and regular care for their reduction and restoration.

10. That the vital principles, without violence offered or disturbance, *ab extra*, from injurious bad Customs and irregular living, do *deficere in radice*, spontaneously fall off and desist, sooner or later according to their strength and radication *ab ortu*; in their first plantation and initiation: and therefore it is that some in the ordinary course of Nature (though irregular in living) do outlive, and have their faculties perform vigorously of longer duration, than some others more regular and conformable to the Laws of Nature; because the difference is great in the Principles of their Nature, and foundation of their beings.

11. That *Dietetick* errors, as in meat and drink, sleeping and watching, motion and rest, passions of mind, &c. do so discompose and disorder the vital Principles in the government of their Offices, that their strength and

and vigour is thereby impoverished and abated, their duration shortened, and hastens them to a period of extinction: for, as vital Principles are radicated and established by Nature, so are they best kept and longest preserved, by that course and method which Nature hath enjoined for their tuition and conservation; but being transplanted out of their genuine and native regularity, by incongruous and unnatural Customs, they degenerate, decay, and are of shorter duration, much sooner declining and terminating their beings; as more fully is set forth in *Tutela Sanitatis*, therefore I forbear here.

What the Scurvy is, its essential constitutive Causes and manner of Generation.

HAVING determined the use and Office of the digestive ferments, their manner of operation, and specifick distinction from each other, their divers subordinate effects conducing to one ultimate intention, their declensions and durations: which being premised and rightly understood, the Nature of the *Scurvy* in its Essential causes and manner of Generation will more clearly be detected,
and

and made obvious to reasonable capacities : and to facilitate your apprehension and retention, to prevent mistakes or cloudiness by a long dependant concatenated discourse, I shall aphoristically deliver my opinions, and divide them into morsels, fit for your reception and more easy digestion, which you may take thus.

First Ngatively.

1. It is not one univocal homogeneous preternatural Humour, the *materia ex qua* that generates the *Scurvy*; for as the Symptoms and concomitant Effects are various, so is their material cause different & various.

2. It is not melancholly degenerate and depraved, acquiring a specifick malignity (as most *Physicians* I meet with in Print do affirm) that is the material cause of the *Scurvy*: for (*à signis diagnosticis*) admit there were such a melancholly humour depraved and specifickly malign, this specification would determine it to some certainty, and confirm it to some distinct diagnosticke signs, indubitably declaring its peculiarity and separation from others; for there must be some specifick distinguishing character which necessarily must accompany such a specifick malignity; but there is none such, for a man is adjudged to be *Scorbutick*; with looseness of Teeth and without, with spots or without spots; and

and so likewise of the other signs, in their absence and presence: and the Symptoms are so various that they contradict and oppose one another in their declarative signs, that they own distinct causes not one peculiar malignity.

Secondly, The diversity or difference of the scorbutick spots do argue variation of the material cause, and not one Specifick malign humour: for, if you judge of temperaments by colours, making them one sort of distinguishing Characters, (as you do) saying this person is Phlegmatick, because pale; and that sanguine, because rosy; and this choleric, of palish yellow: as also of preternatural tumors, saying, this is a *Phlegmone*, that *Erysipilas*, or *edema*, &c. from the variation of their colours and external appearance, assigning several humours and complication of humours for causes; then why not various commaculations and discolourations in parts, as well as various extubercations, should challenge divers material causes, since they differ but *ratione quantitatis*, in the quantity of peccant matter, the one hath more, the other less; and sometimes these spots do germinate and swell into Scorbutick tumors *ex abundanti materia*, from increase of the same depraved matter, and have their variations and denominations as other preternatural tumors have. A

A juvantibus & contra.

If melancholly humour be the foundation of this Disease, then Purgatives that attract melancholly (as you suppose) would prevent this Disease, or eradicate it; but you may purge and purge Spring and Fall, and yet the *Scurvy* shall come on and prevail: but if it be melancholly degenerate & malign, as you say, then sudorificks would be the grand opposers of this Disease; but neither Purgatives or Sudorificks, nor both, are the adequate medicines of this Disease, yet both useful *à posteriori*, applied to the Effects and Products of it: but that which unhingeth this Disease, stops the spring, prevents or eradicates it, roborates the faculties intentionally and primarily, restores them to integrity and pristine vigour in the performance of their Functions and duties.

A Causis antecedentibus externis:

Certain Climates, Regions and bad Airs are procuring and promoting Causes of this Disease; not that we can imagine they ingender melancholly more than other places, but because they are infested with noxious fumes and vapours, which surrounding and being drawn into the body, commix with the Spirits, and do *labefacere vitæ principia*, debilitate and deprave the faculties in their operations, from whence Scorbutick effects do ensue.

But

But you may say, a sedentary, studious and melancholly Life does often breed the *Scurvy*, and therefore it must needs be a melancholly humour, the material Cause & foundation of this Disease: To which I answer; that a melancholly inactive Life does breed the *Scurvy*, but how? not to conclude from thence that it is a melancholly humour degenerate and malign; but because by such a condition of Life the vital Principles do receive much prejudice, decay and fall off from their Functions; for mirth and an active Life do roborate all the faculties, keeps them vigorous, the Spirits being chearful & lively in the performance of their duties, but by the contrary, are languid, debile and insufficient, from whence many inconveniences and prejudices to the body do ensue, as you may see enumerated in that Book called *Tutela Sanitatis*.

But you may farther say, the *Spleen* being the seat of that passion, is chiefly affected and injured thereby, and therefore it must needs be a Splenetick luxuriant humour.

That a melancholly Life does debilitate and frustrate the *Spleen* in the rectitude of its Office, I agree, and not the *Spleen* only, but other principal parts and Offices of digestion also; for if melancholly seiz and
fix

fix the Spirits, makes them torpid (as it is the property of it so to do) and the Spirits are principal agents in all the faculties, then not the *Spleen* only is prejudiced, and a splenetick humour only that abounds, but all parts do participate of the injury idiopathically; and all the digestions are vitiated, and their ill effects do appear Scorbutil, and variously complicated as their several Actions and Offices are various.

Having shewed you Negatively, and determined that the *Scurvy* is not what some have supposed it to be; I shall now positively set down what it is, in these following *Theorems*.

1. That the *Scurvy* is generated by the conjunction or conspiracy of divers Causes; yet disjunct in their causation, subordinately and distinctly contributing to a Scorbutil difformity; for, although the deficiency of the first digestion lay the foundation, yet it is not compleated so as to challenge the denomination of the *Scurvy*, until by addition from the irregularity and depravedness of other parts.

2. That the *Scurvy* is a complication or concatenation of Diseases, conspiring to the making up of its difformity and *Prothean* shapes; not arising from a single Disease, or any solitary cause: for, as the variety of symptoms

symptoms and products do appear in several parts, dissimilar and unlike, being the effects of several inordinate faculties; must of necessity Challenge and own distinct immediate causes, as the parts wherein those faculties do reside, are distinct and separate in place and Office.

3. That the difformity of the *Scurvy*, in the diversity and dissimilarity of symptoms, ariseth from the complication of errors in the digestions, and variety of parts thereby affected and drawn into consent.

4. That the individual variegation of the *Scurvy* ariseth from the peculiar association of causes, and *idiosyncratical* propriety of particular persons, producing such and such symptoms, which in no other person you will exactly find the like: For, as sound bodies in respect of sanity having a parallel equality and proportion in the whole; yet particularly and disjunctively collated there is great variety and difference; in stature organization, complexion, inclinations, appetitions, performance of functions, &c. If there be such variety of parts, proprieties, and operations in humane bodies in a state of sanity and integrity which is uniform: then much more variety and disproportion in a state of declension and irregularity, which is deform and multiform.

5. That

5. That the *Scurvy* is generated *formaliter* & *essentialiter*, in the vital principles *ut ens invisibile*; not discerned by sense: But the effects and products are distributed, have their residence in all the parts, and are sensitive objects; as spots, pains, looseness of *Teeth*, putrid *Gums*, *Tumors*, *ulcers*, &c.

6. That the *Scurvy* is planted *Seminaliter* & *radicaliter* in the digestions or digestive Offices, whose ramifications, spread throughout the body, and are increased *extensivè*, more or less, according to the fortitude and debility of parts, to resist or consent and be depraved.

7. That the *Scurvy* increaseth, or is worse *intensivè*, from the greater frustration of digestions and degeneration of the digestive matter, *ex causis antecedentibus quibuscunque*.

8. That the *Scurvy* is procured *occasionaliter*, by numerous and various *diatetick accidental causes*, seducing the vital principles to declension and deviation from their rectitude and integrity.

9. That the *ratio formalis*, quiddity and essence of the *Scurvey* is defection and enormity of the vital principles; occasionally procured *ab extra* & moved to such a deviation: Or spontaneously inclining through

an innate deficiency and hereditary propension; or natural inability, longer to persevere, from the fragility of constitutive principles in nature.

10. That the *Scurvy* is not restrained to any certain symptoms either in quantity or quality; or univocal material cause: But is various and equivocal as to the material products, by degeneration and complication; as also unlimited in the symptoms.

11. That the part affected *principaliter*, chiefly and contributing *præ aliis*, to the pravity and deformity of this disease, is the *Spleen*. For that the *Spleen* is a principal member, in chylification, and sanguification as to perfection and conservation; and by a deficiency in the *Spleen*, both are vitiated, there wanting due fermentation: and therefore the *Spleen* is fabricated and contrived with so many arteries, having plenty of spirits for this office.

12. That *Scorbute* spots arise from impediment, vitiation, or extinction of the last digestion, or assimilation; and that *ratione objecti deturpati: vel facultatis transmutative deficientis*: Either the alimentary object is depraved and unfit; or the assimilating faculty is languid, deficient or extinct.

13. That

13. That spots appear chiefly upon the Thighs, and Leggs, not from the gravity of their material cause & ponderous propension of groffer matter downwards, as is commonly alledged for the reason ; but because ignoble parts are more weak & debile in their assimilation, being more remote from assistance & supply of vital spirits, have first the tokens of defection: And farther, not the lower parts only are so affected, but the superior parts frequently, as Arms and Shoulders, from the same cause, do bear the same characters, not distinguishable by tenuity and grossness of humor.

14. That Scorbutick pains are caused from alien qualities arising out of the degenerate matter in the parts so molested ; or from stomachical acidity transmitted unsubdued ; from defect or debility of the second digestion, or its own luxuriant exorbitancy resisting transmutation and obedience in its passage.

15. That *pro ratione corporis perspirabilitatis, plus minusve, scorbutus variatur* : As the body is perspirable or impervious more or less, is the Scurvy varied, intended and remitted in the symptoms : And therefore the Crassities, impenetration of the skin, and constipation of the pores, prohibiting transpiration, is a partial organical cause of pre-

ternatural spots, and makes for their continuance and duration: For, as the body in its natural good state is transpirable, giving emission to what is superfluous remaining after the last digestion; on the contrary, the restraint thereof by congestion, begets commaculations and defædations of the skin, tumors and apostumations, one or other, *pro magnitudine causarum*.

16. That although the *Scurvy*, *eo nomine*, is not of long standing, and unknown to the ancient Physicians under that title, and the distinguishing characters that we denote it by; yet the disease *in specie* is antique, though *in individuū* not so frequently then, nor perhaps characterized altogether alike, as we now distinguish it: For, as humane bodies do decline in these latter daies, and degenerate from the pristine vigour of the ancients in all the faculties and abilities of body, by reason of intemperance, and various manners of abusive living, transmitted *in semine* from generation to generation; so likewise, and for these causes, diseases do not continue alike and certain, but have their variations, and complications different; which occasions new names, though the disease be the same in its essential constitutive causes and manner of generation.

*Preservation from the Scurvy, and to
be observed in the Scurvy.*

IN the due Regiment of Health, and protection from Diseases; you must consider and know that all things which belong, and are necessary for the preservation of the body and support of Nature; that they also may be the antecedent procuring causes of sickness; as also the fomenting and aggravating causes of diseases already generated: as when contrary to the law or disposition of our peculiar Natures, they are applied or used unseasonably, immoderately, incongruously, or any waies unsutably to our Nature and Condition of Body; And therefore both in the time of preservation and curation they are to be regarded.

And since there is not a moment of time in which we do not stand in need of air; and that being constantly drawn into the body, must needs make for, or against the continuance of health, according to the conditions and properties it is pregnant with.

Wherefore in preservation from the *Scurvy*, it is of no small concernment the air and climate that you live in, to dispose or defend you from it: the nature of the air is

such in some places, that few there are not tainted with it, and this as a principal cause. And therefore in *Holland, Denmark, Sweden*, and such places this disease is most common; and chiefly in the Fenny and Marrish parts: for that a moist foggy cold air is apt to ingender this disease or increase it: because the spirits thereby are clogged and fixed, dull and inactive; from whence defects in fermentation, humors incrassated and obstructions, the pores occluded, and transpiration prohibited.

But a warm, drie, serene air makes much in the preservation from the *Scurvy*: the spirits thereby are kept more vigorous, lively and brisk; humors attenuated, volatile, and freely circulating; the pores more open and perspirable, giving emission to excrementitious vapours unprofitable and hurtfull to be restrained; and all the parts more free in their communications and subserviency one to the other.

Those that retire themselves voluntarily to a studious sedentary life, or are confined to a close chamber any, are thereby disposed to this disease; or much aggravated and increased, if already they are scorbutick, more specially if melancholy be their companion: and where the air is impure, nor to be avoided, as in great Cities, correct it something
by

by Art in your houses, with wholsom fumes, especially in moist cold weather: They that live in Cities, especially some parts thereof, more close and noisom than others; as in narrow streets, lanes and Allies, are much prejudiced in their health. There is great difference in the place and parts of a City to live in; the broader streets and places more open and airy, the wholsomer: and the outside (*ceteris paribus*) near the fresh fields is better than to be crouded in the middle, provided no stinking ditches or dunghills be adjacent.

And here I cannot but take notice of *Bloomsbury* (the Right Honourable Earl of *Southampton's* propriety and Seat) for the best part about *London*, both for health and pleasure exceeding other places: It is the best air and finest prospect, being the highest ground, and overlooking other parts of the City. The fields bordering upon this place are very pleasant, and drie grounds, for walking and improving of health; a fit place for Nobility and Gentry to reside in, that make their abode about *London*; there being the Country air, pleasure, and City conveniencies joined together; Now lately improved and built upon, and still encreasing with fair and well contrived Buildings, a good addition, and Ornament to this place.

The next considerable in a regular preservation from the *Scurvy*, is Diet; which ought to be duly observed: for, as by convenient food, sutable and agreeable in all the requisite circumstances, quantity, quality, time, and order: so on the contrary, by a disproportionate and unsutable diet, the faculties are disordered and debilitated in their several functions, inclining to this or that disease, according to the nature and quality of the food, and other circumstances that attend it.

And therefore some kind of meats and drinks do dispose, and are the antecedent causes of this disease; as also do cherish and help to maintain it where it is already generated, although procured first by other causes.

The grosser meats, and such as do not easily digest are to be avoided; but light meats, and such as the stomach does well agree with, covet, and digest best, keep to such.

Milk and Milk-meats in a foul body do soon alter and degenerate, and therefore injurious to Scorbutick Persons; but in clean bodies 'tis good food.

Broom buds, Capers and Sampire are good sauce to your meate, helps the Stomack in digestion, and is profitable for the Spleen;

a part chiefly affected in the Scurvy.

Also Oranges and Lemmons, Berberries and Sorrel helps fermentation, and are good.

But old flesh, drie and hard meats long kept, Rie-bread, and brown, especially Crusts, fried, or broyled meats, are to be avoided: for these are more stubborn, do not soon yield to fermentation, nor beget good nutriment: as also salt fish, and meats smoak-dried, as hang'd Bief, Bacon, dried Tongues, and such like, are injurious, and promote this disease: But for variety of meats and their qualities you may see a Catalogue in my *Tutela Sanitatis*, therefore I shall not repeat them here.

For Drinks take these observations:

Drink not your Beer new, because not yet fully purified by fermentation, but rather stale, well hop'd, clear, & reasonable strong, if your stomack be weak and declining.

And it is very considerable, of what water your drink is made; for that there is great variety and difference in the goodness of waters, being impregnated with several qualities from the nature of earth through which it passeth; and several accidents that happen to change water from its genuine properties, and make it impure and unwholesome, by carrion, filth, and such like admixtures that may corrupt it. And

And from these causes many places are more disposed to breed the *Scurvy* than others, from bad water with which their Beer or Ale is made, and meats dressed. And *Plyny* relates, that *Cesars* Army by drinking of bad water but a few daies, had the symptoms of the *Scurvy*.

Ale I do not approve of; but white Wine and Rhenish is good for you to drink a glass or two sometimes, to open obstructions, cleanse and whet the appetite, and promote fermentation.

Sider also is good drink, if it be made of the best Apples; as Pippins, Pearmain, and such like; and that it be clear, having had good time to ferment, separate, and purifie: but withall have respect to your stomack, that it be agreeable, and desired by it: but if you have a cold, raw stomack, a warmer liquor will be more acceptable; as a glass of Canary sometimes, to fortifie the stomack and help digestion, is agreeable to the most.

The next considerable for præcaution of the *Scurvy*, is exercise and motion: which duly and moderately used, is a good preservative from this disease: a sedentary sloathful life makes the body to degenerate from its purity and vigour. *Corruptum est corpus.*

From

From hence Defects in fermentation, humours incrassate and obstruct; the Spirits being torpid, dull and inactive, do not rarify and circulate the blood, as when by motion they are excited and stirred up to their duties and performances: by seasonable exercise the digestions are strengthened, obstructions opened, and evacuations more duly performed: and since an idle Life doth procure and promote this Disease, you must account it as your enemy to avoid it.

And like to this is the indulging of Sleep unseasonably, beyond its limits and due times; from whence necessary evacuations are restrained and put by their due accustomed times; and superfluous humours accumulated and lodged, that otherwise Nature would have sent forth profitably in good time; the spirits are made sluggish, dull and inactive, and all the faculties injured.

But on the contrary, let not watching exceed its just times appointed by Nature; for from hence the inconveniencies are as great; especially to such bodies as are lean and spare, or inclining to be Consumptive and hectic; by over-watching the spirits are heated and tyred, the blood degenerates and turns acrid or sharp, leaving its balsamick

mick nature, and is disposed to a colliquation or separation of parts ; the vigour of nature is hereby abated, and the functions depraved.

Passions of mind, though in the last place accounted, are not the least, but principally to be regarded, and due order to be kept there for preservation from infirmities : for the Soul being the better and more noble part, from whose command and power bodily actions do proceed ; of necessity if that be discomposed and disordered, the instrumental part must act irregularly and depravedly ; and of all the Passions, melancholly and sadness do most dispose to this Disease, and aggravate it ; the reasons are these.

The Soul in that Passion suspends and withdraws her influence and emanative vertue, which was wont to be enlarged and let forth into all the faculties, mediately by the spirits, her chief and appropriate Agents ; and the Soul in this state and condition of sadness, being as it were lock'd up and straitened within her self, darkened and overspread with a cloud of melancholly, does not *emit-tere & emanare*, send forth her wonted quickning power ; by which suspension the Spirits are disposed to cessation from their duties, whereby the faculties are enervated and deficient in their functions.

The

The Spleen which is accounted the seat of this Passion, is chiefly debilitated and impeded in its office; the spirits hereby are fixed and deadened, fermentation cohibited and restrained, from whence *scorbutick* effects do ensue; for that by the benefit of fermentation, our food is decocted, deserts its crudity and fixity; is raised and promoted to a state of volatility, that it may be fit for nutrition, and assimilation into the substance of the body: but if fermentation be deficient and wanting, neither chylickation nor sanguification can be good, but altogether depraved and vitiated.

But concerning the several Passions of mind, and their various effects wrought in the body, is set forth in that book called *Tutela Sanitatis*, to which I refer the Reader for satisfaction.

Determinations of the Scurvy concerning the difficulty and facility of the Cure.

BEfore I enter upon discourse of the Cure, to lay down fundamental precepts, and rules upon which it does depend; I shall say something as to the possibility of the Cure

Cure in particular persons, in whom there is a great difference; that by examination every one may give a rational conjecture of their own condition and state in this Disease; and be something satisfied of the difficulty or facility of their Cure before they undertake the Course, and method to effect it.

Many there are more curious and inquisitive to know what their Disease is, how dangerous and whether curable, than they will be industrious afterwards for a Cure: If it be the beginning of a Disease, and not very troublesome, they contemn and slight it: if it be of long standing and difficult to deal with, they despond and have no hopes to part, being so long associated together; and then give themselves the liberty of their phancies in the discipline and order of themselves, whether it be good or bad, for or against their Disease.

Others more rational in their actions, desire a satisfaction concerning the nature and radication of their Diseases, and state of their bodies, that they may order themselves to the best advantage, and to oppose their Disease with that strictness and diligence, in the use of good means, as is thought requisite for such a cure.

In satisfaction to such which are scorbutical;

tical, that you may know in what condition you are, and the strength of your Disease, and what possibility of Cure, whether difficult or more easy: Examine your self by these questions.

1. What Functions in the body are decayed and irregular, more or fewer; and whether such faculties so injured be principal or of a lower degree: for, according to the number of Functions disordered and debilitated, is your Disease better or worse: and if they be from principal faculties the worse also: therefore look to the distinguishing Characters that belong to each faculty, which will declare whether they perform regularly, or disorderly and deficiently: the Characters of rectitude are the common signs, when every part performs its Office according to the custom of Nature: the characters of declension and a depraved condition, are all such as declare the contrary.

2. The duration and time, how long such symptoms and signs hath appeared and been manifest; for by how much the longer this Disease hath been rooted in the body, by so much the more difficult it is to be eradicated; for that the vital principles have so long deviated from their rectitude and integrity, and is more difficult to return, by
the

the length of time habituated to the contrary. The *Scurvy* in the beginning is of easy cure, and soon yields to gentle medicines, properly appointed, with due orderly Customs; but after it is fixed and radicated firmly by time, stamping impressions of its depraved Nature upon all the Parts, is then more stubborn and difficult to be removed, and will require more time in the prosecution against, although with effectual medicines.

3. Whether the *Scurvy* be hæreditary; that is, descended of *scorbutick* Parents, or their Ancestors: and here you must know, that the *Scurvy* hæreditarily derived, is worse than that which is acquired by ill dyet, bad air, melancholly and unwholsom customs: for, if the *Scurvy* be worse and more difficult to be removed in those habituated to it, by length of time, acquired only by a declension and degeneration; then much more when it is radicated in the principles of Nature from the birth, and derived from their Parents or Ancestors, it being then connatural to them à principio.

4. What Sex, Male or Female: the Sex makes some difference in the facility or difficulty of a Cure; it being worse in Women, who are more obnoxious to the prejudice of this disease than men.

First,

First, because they are of a weaker nature, more apt to degenerate and accumulate ill humors; whose constitutions are sooner changed, being more exposed by such a feminine debility; not so able to resist the procuring and occasional causes of this Disease, as masculine vigour, and fortitude of their vital principles.

Secondly, by reason of their accustomed courses in Nature which are apt to be suppressed, decreased, qualitatively altered, or be disordered in time, that Nature hath appointed for that purgation, which brings much detriment; and this happens to Women from small occasions sometimes; especially infirm and diseased bodies, which aggravates and promotes their other infirmities, or inclinations to such.

Thirdly, in respect of Child-bearing and the weaknesses that attend such a condition, which decay and abate their vigour and strength; and in the time of their going with Child the *Scurvy* doth prevail very much; partly for some of the preceding reasons; as also that in such a condition they cannot so well oppose the Disease by that Discipline & order as is required: and several I have observed to die in Child-bed by *scorbutic Fevers*, and some suffocated soon after a probable good delivery, by a sudden and great

fermentation, occasioned from the preceding Labour, and extraordinary internal motions.

4ly. In giving judgment of this Disease, the age of the person is to be considered, whether it be in young or old: in old age the cure is more difficult by how much the order, because the vital principles are declined in their vigour, and fall off from the integrity and rectitude of their Natures spontaneously, from their proneness to desist, and natural inability to a longer duration; and therefore are not to be restored, but may be retarded in their speed of declension; their ill affects corrected and abated, not wholly prevented, being the inevitable consequents of lapsed Nature.

The *Scurvy* in Children argues an hereditary infirmity derived from their Parents, or the vital principles debile and weak in their initiation and plantation: or that their Nurses were scorbutical, and tainted with this infirmity, from whom the child hath imbibed and drawn in impure nutriment, to corrupt the principles of its Nature in the infancy and tender daies, being then more apt to receive, and longer to retain any impression *quo semel est imbuta. ---*

In all these Causes the difficulty of the Cure is advanced; and since so great a prejudice

judice may arise to Infants from their Nurses, therefore there ought to be a strict and diligent care in the choice of them, and that by the approbation of an able Physician before the Infant is committed to them.

5ly. The colour of scorbutick spots declaring this Disease, is to be regarded; for that such spots by how much they encline to blackness, so much the worse: denoting a greater degeneration of the material product, or extinction of the assimilating faculty.

Quicquid est in effectu, præexistit in causa; arguing the vital principles to be very enormous and deficient; or the *materia ex qua* and nutrimental object to be of a very depraved Nature, not to be reduced.

6ly. That the Cure is more difficult and will be longer in effecting to those that are irregular, live high, loose and careless; not observing laudable Customs, and such a Discipline as is required to oppose the Disease: as also to such, whose low condition and inability, constrains them to a bad diet, inconveniencies and ill customs which promote and aggravate this Disease also.

*The Therapeutick or Curative
part examined.*

THe common method in curing this Disease, is carried on by these intentions : preparation of the scorbutick matter ; opening of obstructions ; evacuation of the morbidick cause ; and roboration of parts.

For the first intention namely Preparation it is performed (as they suppose) by medicaments that are attenuating and incisive, and by a more peculiar property do respect the malignant Cause : and such medicines are compounded of these ingredients, *Fumiterry, Splenwort, Germander, Cicbory, Borrage, Bugloss, Harts-tongue, Enulacampagne, Squils, Bark of Tamarisk, Cappar roots, Polipody, &c.* Of which decoctions are made, and drank some daies before purging, to prepare the morbidick humor, and make it more fit for evacuation.

That some of these rightly used are good against the *Scurvy*, I do not deny, but under the notion of preparation is a delusion of judgment : First, because there is no possibility of reducing this degenerate scorbutick matter into a good state and condition,

à privatione ad habitum non datur regressus.

Ax.

Secondly, for that the humour which you intend so to prepare, is occult and unknown in its proprieties (by your own determination;) the preparation then is but a blind business, and a shooting at random.

Thirdly, for that there is no purgative which attracts *electivè* this humour you intend thus to prepare: wherefore no preparation is available or beneficial, distinct from that which is antiscorbutical and curative.

The second intention is opening of obstructions, and that is necessarily included in antiscorbutical medicines, which are aperitive, rarifying, volatifying and of a fermenting Nature: but if it be meant only as a prævious disposition to the Cure, I think it more nicely distinguished, than necessary to be observed.

The third intention is evacuation of the morbidick cause; and that is supposed to be performed by phlebotomy and purgation.

Phlebotomy I cannot approve of (except there be a *plethora* urging) for that this Disease is generated and depends upon the defect of fermentation; which rather requires addition of spirits to help the lassated *vires*, exciting and assisting their wonted operati-

ons; not detraction and diminution: but *hirudines venis hæmorrhoidalibus appositæ* for some persons may be profitable.

It fares with the Bloud, as in other Liquors; when their spirits are gone, flat and dead, they change their former nature and degenerate; and all things that exhaust, depress or fix the Spirits, are promoters of this Disease: and I much wonder Phlebotomy so frequently used upon slight occasions, perniciously sometimes and mortally; as in the eruption of the small Pox, more apparently, at such time when the bloud is fermenting for a purification; detraction of blood then abates the strength of Nature, by emission of spirits; which ceaseth the ebullition, and checks Nature in the very height of contest, for expulsion of the malignity and virulency of the Disease, but this *obiter*.

Purgation is appointed to be performed by such medicines as evacuate melancholly, supposing that predominant humour to be the cause of this Disease; but if I should grant melancholly to be the morbifick cause, and that purgatives do attract *electivè*; yet the process of the cure is not rationally grounded; for that this melancholly (as you say) is degenerate and changed from its specific known nature, into that which is secret and unknown; metamorphosed and dis-

disguised by occult proprieties, arising from its secret and new Nature : so that it is not the same, but another humour distinct from what it was before : and now you must seek for another Purger, peculiar and different from the common Purgers of melancholly.

And farther, here is a great mistake in taking that to be the morbidick cause, which is the morbidick effect : that excrementitious matter which is purged out, is but the product or effect of the Disease, not the cause ; except it be occasional ; not essential and constitutive.

You must distinguish between the Disease and the product thereof: depraved matter and excrements are the products of a Disease, and may be the internal occasional causes of another Disease : but in respect of the Disease of which they are so a cause, they are external ; that is, they are not the constitutive essential causes : for *Cause constitutiva & constitutum sunt simul in esse* : but occasional causes are antecedent and have priority of existence ; so likewise the product matter or effect is distinct and separate from the Disease ; for that the Disease hath a real existence before such a production ; and also after this degenerate matter is removed, unless otherwise

obliterated; or that Nature *sua sponte* returns to her integrity and rectitude.

The last intention is Roboration, which is the perfection of the Cure, and præcaution for the future; and this is so necessary, that although the Disease make a cessation for a time, yet there will be a recidivation and recurrence: the parts being debilitated by the pravity of this Disease, will shew their propension to it; until those impressions be totally obliterated, and the parts restored to their pristine vigour.

And this is not performed by dyet-drinks, Apozems, Syrups, and such like heterogeneous languid medicines; but with such as are purely defæcated from terenity, volatized, spiritallized, and graduated to a pitch of energy, symphoniacal with vital principles.

Having briefly discoursed the scope and intentions of the common method in the Cure of this Disease; I shall now give you some *Theses curative*, deducted from the Theoretical part of this work, founded upon the Doctrine delivered.

I. That the difficulty in curing the *Scurvy* does depend upon the principal causes in the digestive and distributive faculties, being more or less enervated, deficient or irregular; not from the contumacy of a melancholly

lancholly humor (as is alleaged;) for, as the vitiosity and difformity of the *Scurvy* does arise from the complicated defection of the digestive and distributive faculties; so the difficulty also, or facility of the Cure does depend upon the possibility of restoration to their integrity and rectitude: and if the internal constitutive causes of the *Scurvy* be cut off and subdued, the symptoms and effects that from thence do depend, will soon die and vanish, not being supplied by their causes of generation and conservation: therefore it is not the contumacy of a produced degenerate matter that protracts, or makes the Disease incurable, but the difficulty of reducing the vital principles to their integrity and rectitude, being weakly or depravedly radicated, or habituated to enormity and irregularity, enforced by diætick bad Customs; or promoted and continued by some unavoidable occasional cause.

2ly. That an hæreditary *scorbutick* disposition is not to be changed and altered in the radication; but will shew a propension and inclination suiting with the peculiarity of its Nature and principles: for, Nature depraved *à principio in principiu*, is not to be reduced, but will retain her vitiosity being indivisible and inseparable from her self; nor is capable of reduction, having
not

not had the principles of rectitude to return to.

3ly. That an hæreditary Scorbutick disposition as to fructification and symptomatical production, may be prevented, retarded, or lessened; for that the symptoms and products which usually attend this disease, are under the command, and must give obedience to a dietetick and pharmaceutick power and authority.

4ly. That the various symptomatical appearance of the Scurvy, and difference of scorbutick matter by degeneration in divers persons, does not alwaies necessarily require variety of Medecines, but will admit the same cure; for, although in the production & progression of the disease, there is great variety; yet there is more certainty and unity in the essential constitutive causes, the spring or fountain from whence those issue; to which rightly applied the cure will succeed, *reliquum supplente natura juvata.*

5ly. That the occasional, or antecedent internal causes of this disease, by way of præcaution; or the product matter and effects of this disease, *in primis viis* seated, may conveniently be removed by manifest evacuation: that is degenerate Chyle, which will not be reduced, but deprave and infest where it resides, passes, and is transmitted; yet

yet the spirits and ferments are chiefly to be regarded, that they be kept in their purity and vigor, being the principles in each faculty; and this is performed *privative*, by subtracting what is offensive and injurious; and also *positive*, by contributing an additional strength, having some equality or proportion suiting with their natures.

6ly. That purgation cannot eradicate, or take away the constitutive causes of this disease; but only carry off some of the produced scorbutick matter, which is not reducible, and is *remedium à posteriori*: for, the essential constitutive causes of the Scurvy are enormity and deficiency of the vital principles in their duties; which are to be reduced to their regularity and fortitude: but evacuation *per se* respects the produced matter and effects, not the essential causes, but *per accidens*: and therefore that which does apply radically to the internal causes of this disease is symbolical and consimular with the vital principles, uniting with them, roborating and confirming them in their functions; and therefore they that lay all the stress of the cure upon evacuation, whether purging, vomiting, bleeding, or sweating, as if that alone must do it, are much deceived and frustrated in their expectations.

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7ly. That strong purgations, offering violence to the vital principles, exasperates and makes them more irregular and defective, and thereby promotes rather than abates the strength of this disease: But purgation or absterſion rightly inſtituted (not every purge that makes you go to ſtool) is convenient and helpful in the Cure.

8ly. That Scurvy-graſs, Watercreſſes, Brooklime, moſt frequently uſed for the Scurvy, in Diet-drinks, Syrup, and juice, is not the ſpecifick remedy againſt the Scurvy; that is, challenging a peculiar propriety and ſingular vertue againſt this diſeaſe before other Medicines; but comes far ſhort of other Medicines (though good, and may be more advantageouſly uſed) in their activity and reſtoration of the digeſtions to their primitive vigour and rectitude of their office and duties.

9ly. That *Cochlearia* &c. does not reſiſt this diſeaſe by a ſpecifick, peculiar antipathy againſt the occult malignity and products thereof; but by reſtoring and roborating the digeſtive faculties, by their ſaline volatiſing vertues, *natura reliquum perficiente*; which endowments are not ſpecifick, but common.

10ly. That the diſeaſes complicated with the Scurvy are not cured by their own peculiar

liar Medicines, usually effectual; unless they have respect to this disease, and that which is antiscorbutical added to their specifick vertues; or alternatively used: and therefore scorbutick Consumptions, Fevers, Dropfies, Gouts, Astmaes, &c. will not be subdued and yield obedience to the common way of Cure.

I have now prosecuted this disease, and made disquisition into the nature of it, so far as time will give me leave at present: something more I have to say upon this subject, but want due leasure to deliver it to you, and therefore must defer, and wait for an opportunity to revise and augment this Treatise. What follows are the Medicines I use in the cure of this disease.

Ar-

Arcana Artis

Spagyricè fideliter & Cura
singulari, propria inspectione
præparata.

Potestatum vitalium deficientium
Virtute resuscitativa & instau-
rante dotata.

In levamen ægrorum ad praxim ac-
commodata; & ad morbos contumaces
domandum valentissima.

Ufu & experientia quam sæpissime
probata.

Modo exhibendi, dosi, vehiculo, tem-
pore, cum discrimine sexuum ætatum,
virium, pro re nata & eorum natura,
legibus appositè restricta.

Quicquid aliud de his curiosus, vel
difficili morborum complexu coreptus
cautè dubitabit; me consulat,
supplebo.

Everardus Maynwaringe,
M. D.

Antiscorbutick

MEDECINES,

Exactly prepared and fitted
for the principal cases that oc-
cur in Practice.

Largely endowed in universality,
opposing many and grand

DISEASES,

Limited and distinguished in their
Appropriation and Virtues.

Regulated præcisely in their Use,
by fit Doses, proper Vehicles, due
times, with respect to strength,
Sex and Age.

London, Printed for *T. Basset* under
S. Dunstons Church in Fleetstreet. 1664.

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P R E F A C E.



*I*N the former discourse having traced the Scurvy, from its infancy and generation to its full strength and growth, its chief places of residence, variety of appearance and monstrous deformity; it remains now to propose some effectual means to check and subdue the prevailing power of this spreading disease, that daily grows and increaseth to the ruin and decay of Nature; being possessed and seated in the vital principles, seducing and constraining them to enormity and defection from the regularity in which they were planted by Nature.

And having strictly surveyed the condition and nature of this disease, with its variety of attendance and additional strength, being ready to join with any morbid cause, and be transformed: I was unwilling to sit down here & rest with a contemplative knowledge of the disease, and
leave

Preface.

leave the greatest part of the work undone ; the subduing and vanquishing of it by powerfull Medicines : nor being willing to commit the remaining grand part to the industry and care of others (for good Reasons ;) I have therefore laboured to form medicinal Instruments and prevalent means to oppose this Gigantick Monster ; being alwaies ready prepared for my own Patients, and those that desire the benefit of them : Namely, the Scorbute Pills and Catholick Elixir, efficacious Medicines for the purposes appointed ; with sufficient Instructions here annexed, for their proper and most advantageous use.

I shall not recount the benefits and advantage that many have received by them, nor publish the Persons, (a way practised by some Quacks to induce credit to their Medicines, though the stories be oftentimes feigned, or effects fallaciously and unduly imputed) but leave every one to believe of them what they please, if my word be not sufficient to pass for their reputation.

LONDON,
Next the blew
Boar on Lud-
gate Hill.

E. M.

Scor-



Scorbute Pills.



He *Scorbute Pills* are efficacious against the defects and errors of digestion in the first, second, and third Office: In the first Office, namely, in all diseases of the stomach, requiring purgation, and cleansing downwards, this Medicine is very proper; it evacuates and unloads a heavy oppressed stomach, clogged with indigested or depraved matter, that corrupts good food retained, or duls the Appetite, and hinders digestion; prevents Fluxes, Gripings and pains in the stomach and bowels, Cholick and Iliack passions; by taking away their causes, and leaving a grateful astringtion and roboration upon the parts.

By their absterfive quality, they remove crude viscous phlegm impacted in the corrugated Tunicles of the stomach and guts, being a receptacle for inflation and wind. They destroy Worms, and prevent their breeding, by carrying away the putrid matter whereof they are generated; they correct a nauseating and belching stomach; make the stomach clean and fit for the reception of wholsom food, and not till then can you expect good nutriment.

In the subsequent digestions, and splenetick diseases, they are powerfully absterfive and aperitive, opening obstructions of the Spleen, Gall, Mesentery, Liver and Reins, removing their morbifick causes, which produce a Cachectick, or ill habit of body, the Scurvy, Dropsies, hypocondriack Melancholy, Jaundice, &c.

These Pills cleanse and evacuate gently, whereby the fore-named parts are exonerated and discharged of crude, coagulated, depraved fermenting matter, which remaining there congested, or transmitted, various symptoms do arise in several parts of the body, appearing in a scorbutick difformity: as lassitude, debility, and decay of several functions in the body, from frustrated and corrupt digestions: Fluxes from Crudities, or stimulation of acrimonious qualities, with erosions and torsions of the guts: febrifick æstuations, turgid ebullitions, and unnatural fermentation, producing various inquietudes and erratick pains; flatulent distentions, painfull compressions, angust and difficult breathing; obstructions of the vessels, and ductures, from slimy and viscous coagulations; causing unnatural retention of excrements which ought duly to be voided; impeding and retarding the expedite and free conveyance of nutriment, made degenerate & depraved by a sluggish passage
and

and impure commixture in the way ; from whence Atrophies and scorbutick Consumptions, spots, and defædations of the skin ; the spirits also obrunded in motion, inactive and torpid, dark and impure, being but the rarefactions and subtiliated extractions from depraved matter , alien and counterfeit ; from whence dulness, heaviness, and unwonted sadness.

These symptoms, and many more in several persons, are variously complicated, more or fewer, this with that, according to the plurality and complication of causes, which makes scorbutick persons to be differently and variously affected.

For the *Scurvy*, these Pills are the best absterfive and purgative Medecine I ever made use of, in any the fore-named cases , leaving no bad impression behind , or debility upon the parts, as most purgatives do, and are offensive to Nature and disgustful, though *per accidens* auxiliary and helpful, by removing some material morbifick cause, yet require correction and roboration of parts afterwards.

For Hydropick Infirmities and watery tumors of the body, whether universal, puffing up the whole body, as the *Anasarca* : or in particular parts, as the *Hydrocephalus*, being a collection of water in the head : or the *Hydrops pectoris*, in the cavity of the breast :

or *Ascites* in the belly : or *Hydrocele*, when the Cod is filled with water like a bladder : and sometimes in the legs only.

In any of these cases, these Pills are very profitable, and do evacuate serous, or watry humors, accumulated and preternaturally retained in the body.

They are Aperitive, resolute, and diuretical, dissolving coagulated matter that obstruct the urinary ductures, provokes the Reins to discharge their office, in freeing the body from superfluous watry humors, attracting and transmitting them by urine, which is the due regiment and imperial power of the kidneys.

They open obstructions in Women whose Courses are stopt contrary to the custom of Nature, and brings them into their right order; they cleanse the matrix, and evacuate noxious humours collected there, dissipate vapours, and is profitably used by those who are subject to fits of the Mother.

For diseases of the head they are not improper, but fit and efficacious against infirmities, afflicting the Brain and Nerves; by eradicating their occasional causes that require absterision and evacuation in the lower regions of the body.

Diseases attributed to the head, for the most part do arise from inferior parts, occasioned by their impurities, obstructions and distem-

distempers; for one that is *idiopathically* affected, ten is *Sympatbically* affected, by consent of parts, and transmission of some *morbifick* matter thither; but the foundation of the disease is elsewhere, and to that part must the Cure be directed.

And therefore if well observed, we frequently meet with, *scorbutick palsies*, *scorbutick convulsions*, *apoplexies*, *soporiferous*, or sleepy diseases, falling sickness, pains of the head, giddiness, tremblings, deafness, dull sight and blindness: And all these arising from the *Scurvy* or *Scorbutick* impurity of the body oftentimes: And these are not cured but by *antiscorbutical medicines*; and those that endeavour otherwise with their *specifick* and appropriate medicines to the parts where such *symptoms* and diseases do appear, labour in vain and are frustrate in their intended cures.

For those that are troubled with Rheums arising from indigestion and crudities, these Pills are profitable; not so much that they attract rheum, but because they cleanse and strengthen the digestions, and so the antecedent cause is cut off.

And for the same reason they are good in pectoral infirmities, diseases of the breast, arising from phlegm and crude indigested humors, sometimes sharp or salt, causing pertinacious coughing, and disturbing the

Lungs in the performance of their office, by an unquiet irritation : sometimes viscous, tough and thick , stopping the pipes of the Lungs and vessels for respiration; obstructing and occluding the pores of the Lungs, which ought to be pervious into the Cavity of the breast , whereby the air is drawn in with difficulty, although so thin a body and penetrating: from hence Asthmaes, wheezings, short and painful breathing; and in these cases of obstructions, the Lungs (or rather the intercostal muscles) to supply this defect is forced to a double or swifter motion, that the heart should not want air, necessarily required in the performance of its noble office.

And that these infirmities are caused oftentimes from the Scurvy, none that understand will deny; and so great have these Scorbutick Asthmaes been, that many have been suffocated in the extremity of a sudden paroxysm, or fit of this disease.

And not only difficulty of breathing, but angustness, compression, palpitations of the heart, or heart-beating, and swoonings sometimes are caused by this disease: in such cases these Pills are proper and beneficial; they open obstructions, dissipate putrid malign vapours that afflict the heart, and disturb the regularity of its motion.

There is also Scorbutick Consumptions,
accom-

accompanied for the most part with a Hectick fever, whereby the body waists and pines away, being defrauded of good nutriment, that should support and maintain the faculties; but is converted into impure depraved matter and excrementitious; hereby the body is enfeebled and weak, the spirits heavy, dull and sad, the skin lax or loose, the flesh soft and wasting, and all the faculties languishing and declining.

In this case these Pills are a fit medicine to begin the Cure; then use the Elixir following: but cooling drinks and restorative Broths hurtful: *Corpora impura quo plus nutritur eo magis laeseris*: foul bodies the more you feed and endeavour to nourish them the worse you make them.

Finally, for all occasions where purgation and cleansing is necessary these Pills are fitly used, and is a universal medicine in purgation. Nor do they only cleanse and carry away excrementitious degenerate matter which occasions many diseases, (according to the diversity of parts to which it is transmitted, and from consent of parts though not transmitted) but also do roborate and strengthen the parts in their passage, being amicable and friendly to Nature.

The Dose for man or woman is 3 or 4 Pills; perhaps 5 Pills may be required; according to the strength and condition of the body to operate.

So great a difference there is in bodies for purging, that two or three of these Pills are sufficient for some, when as others will require 4, or perhaps 5, if a robustick body: therefore try your body first with a lesser Dose; then if it require more, you may add to the next, and be not too Bold at first.

The times for taking them generally is thus, except good reason to the contrary: Take one Pill over night going to bed, having eaten but a light supper at 6 of the clock before; the next morning early in bed take the remaining part of the Dose, and you may sleep an hour after if you will; but lie not long in the morning: when you are up drink a little warm posset-drink, and forbear eating until dinner time; but drink you may.

These Pills take thus every fourth or fifth day; and you will find it best to give such intermission; Chronick or old diseases must have time to be eradicated, and you must reduce Nature from an ill habit by degrees, better than hastily; as diseases come on, gradually prevailing upon Nature; so Nature by degrees must be restored again to its power and regularity: *Cum natura male sustinet repentinas mutationes.*

But on the intermitting daies you are not forbidden every thing medicinal, but may take the following Elixir conveniently.

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Concerning Doses I must say something more, that none may mistake, but know what is meant by a Dose.

A Dose is the true quantity of a Medecine to be taken at once, or for one operation: A Dose is not a set quantity (as some may suppose) to be given equally alike to all; but such a proportion as is convenient for the condition of every body, to some more, to others less, according to strength and condition of the body in operation.

For the Doses or quantities of Physick suitable to every body (chiefly in purging) there is as much variety, as in the proportion of meat for every mans stomach: so much as will fully satisfy and be convenient for one man, may be too little for another, and too much perhaps for a third. Therefore in a regular diet, to the weaker sort of persons we allow a spare and slender diet; but to the strong and lusty, firm and solid bodies, we allow a larger proportion, and that necessarily.

The same Rule in Physick is to be observed, to fit every one with a due quantity and Dose, to strong bodies more, to weaker less.

The Dose of these Pills is not precisely appointed to a Pill, neither more nor less to all; but with some latitude, 3, 4, or 5 (being gentle in operation :) for the difference

of

of bodies is such in operation, (especially purging) that they require a different quantity oftentimes for their proportion, which cannot so exactly be determined and appointed by the præscience of the most skilful Physitian, but by rational conjecture, until the first experiment and trial of their bodies; and after the first Dose, your own Reason and ability of body will prompt you in the next, whether to keep to the same, to augment or abate; Taking this caution, that 4 or 5 stools in a day is enough; and that number I intend you to aim at, and no more.

For example; if you have a stubborn body, difficult and hard to purge, and your Physick works very little, the next Dose you may take one Pill more: but if you have a lax gentle body and easie to purge, then take a lesser Dose, and abate a Pill, if the former work too nimble with you: and remember this as a necessary Caution, That you covet not strong purges, to have many stools in a day (a common error) which offers violence to Nature, and forcibly sweeping down both good and bad together; but rather choose to draw away the offending cause gently by degrees, giving Nature time for separation, the pure from the impure and noxious: 4 or 5 stools in a day is sufficient, and you will find it much more beneficial

ficial, Nature more kindly assisting, and less weakned.

Some there are (brain-sick fools) who unless their Physick work a douzen times, think they have kept house for nothing, and their money cast away, accounting the goodness of their Physick by the number of stools; but they deceive themselves very much in desiring strong purgations, which weaken and impare Nature, leaving such impressions behind, sometimes worse than the disease they took them for.

These Pills, although purgative, yet their chief vertue is not contained in the purgative faculty, but in other appropriate qualities, opposing the several diseases, to which the laxative adjunct property is but a Hand-maid and subsidiary: nor must you expect alwaies the disease to be brought into the Close-stool, there are other Conveyances and ways of emission of Natures providing besides the common back door.

Concerning preparation before purging, much talked of, take this advice: That soluble bodies easily yielding obedience to gentle purging Medecines, need no other preparation than what Nature hath provided in the disposition of their own bodies: for those bodies that are hot and costive, it will be advantagious and facilitate their purgation, to eat stewed Prunes, or drink Whey.

two or three daies before, which will prepare and open your body, make it more soluble and easie in purging.

For the manner of taking; whereas these Pills are appointed to be taken, one Pill over night; the other part in the morning; yet if you find any inconvenience thereby, you may take the whole Dose in the morning very early; but if you have not a just cause of alteration, observe the former prescription.

For going abroad after your Pills, if you desire it, or your occasions require, take this advice: if your body be indifferent strong, not apt upon small occasions to take cold, the weather temperate, having ordered the Dose of your Pills to work but three or four times; you may then go abroad without prejudice; but if otherwise, it is better to forbear.

The Catholick Elixir.

BEfore I proceed to tell you the virtues and profitable use of this Medecine, I must first give you the reason of the Title, that none may stumble at it.

Catholick is universal; and this Medicine may be stiled so: not that it cures every disease, but that it is effectual against some disease

ease or infirmity in every faculty, as they are thus divided and distinguished into the natural, vital, animal, and genital faculties: and being thus endowed with a competent measure of universality, it may not improperly be called a Catholick or universal Medicine, since its vertue is extended to all the grand faculties.

But you may ask, why an universal Medicine should be composed and appointed for a particular disease, it being intended chiefly for the *Scurvy*? In answer to this; if you look into the preceding Tract, you will find the *Scurvy* not to be a single disease, but a complication of diseases, whose root, or branches, if arrived at some height, extend to all the faculties, bringing detriment and decay throughout the body.

For the word *Elixir*, concerning its Etymologie and derivation, there are several opinions; some will have it from the Arabick, others from the Greek; but I shall not trouble you with that: it is sufficient that you understand it is a Medicine of noble descent, and may have the use of it: If you expect I should tell you of what it is made, and the process how? you must pardon me there, it does not belong to you.

If an Artist should view the ingredients of this Medicine, before operation upon them, would determin them only for the deficiency
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of the natural faculties, and their parts; as the Stomack, Spleen, Gall, Mesentery, Liver, Reins, &c. but being spiritualized, graduated and advanced; they do extend further: as also, for that the other faculties do depend very much upon the integrity of these, as well as the compleatness of their own peculiar organs, by and in which they execute their several functions: for, either by transmission or consent the rest suffer if these be injured.

I shall not demonstrate this truth, and explain it further; being a Doctrine not so necessary for you to know: but proceed to give you an account of the vertues this Medicine is pregnant with, and manner of use.

And first of their efficacy in the natural functions.

This *Elixir* is used with good success against most infirmities seated in the Stomack, Spleen, Guts, Pancreas, Mesentery, Liver, and Reins, especially if they be languid and weak; degenerating and falling off from their duties; being obstructed, loaded, or clogged with crude, depraved and indigested matter; wanting spirit and vigor, and acuteness of ferment fit for their proper works: This Medicine does acuate and vigorate, giving spirit and activity in the performance of their duties.

For surfeits, oppression, and overcharging
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the Stomack, it is a sure Remedy; working off the offending matter, cherishing and refreshing the stomach. It excites and quickens a dull or weak appetite, and procures a good digestion, (which is the main pillar of health) being very auxiliary and assistant to the stomachs digestive ferment deficient and decayed, or obtunded and overlaid with crudities or depraved matter from intemperance, incongruous diet, and bad customs.

By its Balsamick Amaritude, is healing and grateful to a waterish, crude, raw stomach: corrects nauseousness and vomiting (safely in breeding women) suppressing and subduing the offensive causes, leaving a good astringent upon the stomach, and roborating the retentive faculty.

Is helpful to those molested with belching, and grip'd with wind in the stomach, or guts, by correcting and digesting crudities, and preventing a discordant fermentation the causes thereof.

Amends a strong offensive breath, and checks unsavory risings in the stomach from frustrated and corrupt digestions: prevents and destroys worms bred from such putrid indigested matter.

This *Elixir* hath an aperitive and opening power, and is profitably used by those molested with hypocondriack Melancholy; that have obstructed Livers or Spleens; distended

and full in the sides under the short ribs ; or pained there, by reason of wind and humors obstructed in motion.

'Tis a good Medicine in the cure of Dropsies, and beneficial for Hydropick persons , or inclining thereto and troubled with a watry humor in any part : it digests superfluous humidity, opens obstructions of the vessels leading to the reins ; excites the attractive faculty of the Kidneys which before were sluggish, imbecile, or impeded in the attraction and trans-mission of urine ; roborates the parts and confirms them in their duties.

For intermitting Fevers , called Agues, quotidian, tertian, or quartan, it is very good ; they being seated in the fore-named parts, to which this Medicine is properly assistant and auxiliary ; dischargeth its vertue upon the parts so affected, alters and subdues their morbidick causes, and hastens their diseases to a period, by removing their fuel of conservation and continuance ; and afterwards does strengthen those parts, debilitated and weakened by such diseases harbouring there ; and raseth out the bad impressions left behind them , which breed future inconveniencies, and are foundations laid for other diseases ; which will succeed, if not prevented after this manner by good Medecine, to cleanse and restore the parts ; as frequently we do observe in practice.

In the vital faculties this Elixir is of good use, and beneficial for those that are troubled with palpitations of the heart, angustness and compression there; arising most frequently from vitiated digestions and scorbutick feculency, an ill affected spleen, or matrix; from whence noxious vapours arise, and are communicated to the vital Spirits, which afflict and irritate the heart to this distempered motion: and if the cause be very great and sudden, sometimes swooning is caused thereby, as in Fits of the Mother, and passions of the spleen: this medicine dissipates the vapours, and prevents their causes of generation, by rectifying and roborating the parts from whence they proceed.

It is good in asthmaes and stoppings of the breast from crude Phlegme; opens the pipes of the Lungs and helps difficulty of breathing; strengthens the Lungs and is very advantageous for Consumptive Persons, and that have a faint short breath, or that are molested with a troublesom and dangerous Cough, inclining and disposing them to a Consumption.

'Tis Cordial and restaurative, cherisheth and refresheth the Spirits, by the aromattick vertue and pleasant transpiration of its odour, raising the Spirits and affecting them with delight.

In the animal faculties, and for infirmities

ties of the head; as Convulsion, falling Sickness, Vertigo or giddiness, sleepiness lassitude and dulness, pains of the head, rheumes and superfluous moisture, this medicine is very good, and beneficial to strengthen the brain and nerves; to enervate, lessen and abate the antecedent causes of these infirmities, generated in other parts, although they appear and shew themselves most here.

And although this medicine is more peculiarly appropriate to supply the natural faculties than the other, *primo intentionaliter*; yet *consequenter* and in effect, the vital, the animal and generative faculties is improved and made more vigorous in their performance and functions; and also freed from many diseases by the rectitude and integrity of the natural faculties, both in respect of prevention and cure: for that the natural faculties are the *basis* and foundation of the rest in conservation; and are supported from thence as the Tree from *radix*, the Branches from the root: and defects, impediments and decay of the natural faculties, causeth debility, disorder and infirmities in the rest, by transmission or consent.

And though the Symptoms appear in one part, and disorder one faculty more apparently; the cause often lies obscure and is the proper defect of another; between which you would

would think there were no relation, nor commerce or incommodation one from the other.

If the natural faculties be vitiated in their functions; all the rest decline from rectitude, and abate in their vigour: as in the *Scurvy*, first the natural faculties are debilitated and disordered; then from hence the vital, the animal and genital do degenerate, and are discomposed; and there is sufficient reason, for that these are supplied from thence: and when the natural faculties are restored to their vigour and rectitude; the other also participate of this change and are restored in a great measure; except the particular Organs of those faculties be made incapable.

Wherefore and for these Causes, if I extend the vertues of this Medicine yet farther, and shew its power and prevalency against more infirmities, I do not ascribe above what it doth justly challenge.

In the genital parts: if I should tell you it were good against deficiency in generation, and defects of the seed: as crudeness, thinness degenerate pravity, and infœcundity, the causes of barrenness, perhaps you would think I go beyond my bounds; but I could easily prove, and make it a rational assertion, deductive from the principles of Physick, besides what is said before; but my intention here is not so much to improve your knowledge as your health; the preservation

of the bodily functions in their integrity; and restoration of them declining, languishing and deviating from their primitive rectitude; if your faith will not put you upon the tryal, I shall not raise arguments to convince your reason and perswade, believe what you please.

It is very good for Women that have lost their Complexion, looking pale, yellow and ill coloured; by reason of that weakness called the Whites, or wanting the due course of nature, by reason of obstructions from cold, bad dyet, ill customs and viciated digestions; or a distempered melancholy mind; which disturbs nature in her constant order, and due regiment of preservation: it is very profitably used during the time of their monthly purgations; it procures them effectually.

For those that have sores, or abound with corrupt humours which enforceth them to keep issues open, to prevent greater inconvenience & danger; this Medicine applyes to the springs from whence they issue, and where they are bred; prevents them in their causes, in some persons; in all it abates and lessens in the quantity; corrects and alters the stinking corrupt quality, and makes your body more sweet and wholesome.

This Elixir as it is properly used in the particular cases mentioned singly, so likewise in the same conjunct and variously complicated and graduated, amounting to, or challenging

lenging the denomination and title of the Scurvy; against which this medicine is very effectually, and necessarily follows the use of the preceding pills, to strengthen the faculties after absterition and cleansing; whereby the like Scorbutick impurity and ill symptoms arising from thence, for the future is prevented, and a return of the disease prohibited (in a regular due course of living) for, as the disease did grow by errors and defects in the digestions, producing such various symptoms; so are they prevented by assisting the digestions, and preserving them in their integrity & due course of nature from declension.

For which purpose and intention this medicine is prevalent, to roborate the faculties and principal parts ordained for those offices: resolveth and volatilifeth coagulate and fixed matter; attenuates and rarefies gross subiding humours which cause obstructions, tumours and pains: resists putrifaction, depurates and renovates the blood from a degenerate condition, stained with Scorbutick feculency and impurity, restoring its balsamick nature and genuine proprieties.

Of necessary use for aged and weak persons whose faculties fall off from their integrity, and abated in their vigour, do perform but weakly and deficiently; as also for such who are recovering or lately recovered from some great disease, which hath enervated and debilitated

literated all the functions, leaving the character and impressions of an evil cause behind upon the parts, chiefly where they were seated; which renders them indisposed and unfit in their duties, and layes the foundation of new diseases to ensue from hence.

In such cases this medicine is a good assistant and requisite auxiliary help to performance, and restoration of vigour in a competent measure, if there be a capacity of restoration in the parts remaining, where such faculties do reside and are exercised.

And that you may use this medicine to the best advantage, take this advice; that if your body be foul, first cleanse with a dose or two of the Scorbute pills; then begin with this Elixir to strengthen the faculties, and you will daily perceive a growing benefit encouraging you to continue the use thereof; which is done with the least of trouble not incommodating your occasions; that amidst affairs, in journeys, it prevents you not in your lawfull customs, or tyes you to inconvenient observance, nor of the season, but is profitably used at any time of the year.

Take this caution: be not too hasty in your expectations, and leave not the use of it too soon; your disease came on gradually, and was longer in breeding than you imagine, though the symptoms or signes of it appear to you suddainly and lately; perhaps some years, or many years have laid the foundation
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on, and but now makes a discovery, being arrived at some heighth: you must then in reason allow some time for eradication and removall; since nature will not admit of violence and suddain changes, but is disturbed and injured at such rude dealing: therefore take time as nature, and the medicine does require; nor will you want encouragement to persevere, but have daily advantage against your infirmity.

The full dose for Man or Woman of strength, is thirty drops: for twelve years old, twenty drops: for five years old, ten drops.

And observe this rule; that at the first taking, you begin but with half the dose that is appointed for your age: as thus; thirty drops is appointed for a Man; let him begin with fifteen drops, and then augment two or three drops every day after, until he ascend to thirty, and there continue,

Take it (in bed if you be very weak) in a spoonful of good Canary; and one spoonful after to wash your mouth; every morning, fasting an hour and a half after: and likewise at five of the clock in the afternoon: (those dayes only excepted that you take pills) but you are not so strictly to observe the afternoon; that if your occasions do not well permit; as when you must be abroad, or the like; you may omit.

Note that this Elixir is never to be taken or tasted alone, but mixed in some liquor.



Of Diseases and Medicines.

IN the preceding tract of the Scurvy, you may remember that in the body there are several digestions and digestive offices for the preparation of food, subordinate one to the other, whereby aliment is prepared gradually untill it receive the complement and perfection of assimilation for nutrition, and conservation of the body.

These digestive offices as they are the grand laboratories of the body necessary for preservation, so occasionally by their errors and defections from their integrity of operation, most diseases in the body do arise, and are planted radically in some principal member the mansion assigned where these faculties do reside and exercise their power & jurisdiction.

And although Diseases are very numerous and various in their denominations, sometimes from the diversity of symptoms that accompany them, as if they were the off-spring of divers Parents, by their several faces and appearance : yet trace them up to their original descent, you may find many to spring from one radix, and own the same occasional causes, notwithstanding their dissimilarity, in their growth and progress ; yet their affinity is such by birth, that with a single medicine, or perhaps

haps two may be required, rightly prepared and fitted for the work, you shall eradicate or destroy the root; and the branches that grow from thence though spread in divers parts of the body, shall whither and fall away.

It is not necessary therefore to multiply medicines for every particular symptom that springs from a disease, but to level and aim at the root or fountain from whence they spring.

The discourse is metaphorical, and carries illustration with it; but to make it more plain and facile to your apprehension, and to shew you the verity of it, take this example for a Confirmation.

A Physician coming to his Patient finds him thus affected; feavourish, head ach, pained at the Stomach, grip'd in the belly, a looseness; all which may proceed from one cause, and will be cured with one good medicine.

The cause producing all these symptoms, may be *acor indebitus*; a domestick luxuriant, or peregrine acidity in the first digestion: hence a febrile temper ariseth, from the Spirits tumultuating, agitated and troubled at this exorbitant hostile quality; the stomach pained by the lancing of its sharpness; the head ach by consent from thence; the belly grip'd and collick pains by transmission of this peccant acidity with the chyle; a flux or looseness procured by the same purging quality, stimulating and provoking the expulsive faculty,

culty, which endeavours to eject and expel it,

You see that one morbifick cause may produce various symptoms and effects : and it is unnecessary, yea improper and without success to apply particular medicines to each, not respecting the cause ; and herein a wise Physician is known from him that is otherwise.

In the case recited, some there are, and those thinking they do *secundum artem*, will prescribe a *Julip* to abate or prevent the feaver increasing : apply a frontale to the head, or give a specifick medicine for the head ach : an emulsion for pain of the stomach and griping of the guts, which allayes for the present, but soon after it is received into the body, turns sour and joynes with the morbifick cause.

For the looseness, perhaps you will give an astringent medicine and lock the Thief up : but I will imagine you to be wiser, and consult about a Clyster, to draw away the cause, the peccant humour that stimulates, and when that is come away, nature being no longer provoked with an intestine enemy, will return in peace to her former sedate temper.

This is something you say, and plausible ; but what Clyster will you give (in this case) to attract the peccant humour, which is the Chyle in the stomach, alienated with a luxuriant acidity ? your Phlegmagoga and Cholagogoga , &c. I know, but Chylogoga, I know none, nor you : but you will say, the guts being

ing emptied by any Clyster, the stomach also will be exhausted and drained, by the attraction below : if I should grant your reason to be good, the practice notwithstanding is not good : for, if this exorbitant quality in the Chyle mentioned, be the only disturbance, as it is in the case, then the transmutation subjection and subduing of the same, is sufficient, and an exact Cure without evacuation and subducting the Chyle : but this, a single Alkalize medicine will perform, *cito, tuto, jucunde*, without any other help & means, & all symptoms arising from the said cause shall cease.

Injurious it is to make exhaustion of the body, when the blotting out of an aliene impression, or the taming of a luxuriant quality is the scope of the Cure ; which may be done, *salvo succo nutritio* : and like to this is the multiplying of medicines impertinently, when a single medicine will effect the intention, according to the axiom ; *frustra fit per plura, quod fieri potest per pauciora*.

An able practised Physitian, rightly principled in the nature of Diseases, and expert in pharmacy, may well contract his practice within the compass of a few medicines ; such I mean as are graduated to a high pitch of energy, having acquired a latitude of universality, quadrate with the grand faculties, opposing all their deficiencies and depraved operations.

Indigestion and depraved digestion are the
foun-

foundations of many diseases and bad symptoms : as vomiting, nauseousness, wind, oppression, pains, loss of appetite, fulness, heat and thirst, in the stomach primarily affected ; by consent, and transmission of the same morbidick cause, divers parts are variously affected, producing fluxes, feavors, distention of the Hypochonders, Cholick, head-achs, obstructions and pains in several parts: the radix and fountain from whence these spring is the stomach or first digestion ; the symptoms & products are branched and spread into several parts of the body : now for the cure, not many medicines are required, but one or two efficacious and proper, aiming at the cause, directed by the hand of art ; a good absterfive and roborating medicine after to confirm the faculty, is both prevention and cure.

I might farther exemplifie and make it plain, by the paralell cases in the other faculties, but *verbum sat sapienti*, and others it concerns not, therefore I pass on.

But I would not be mistaken herein, that any should think I countenance the Panpharmacums of Quacks, by them decanted and cryed up for their excelling vertues, & universal property to oppose aery disease : I know it is a grand delusion and cheat that is upon those who believe such aery empty boasters ; but that an elaborate perite Artift, solidly grounded in the true principles of Physick,

sick, may prepare medicines endowed with a large portion of universality, bringing within the lattiude and circle of their energy, very many diseases, restoring the faculties decayed, the great engines of our bodies; roborating the *primum mobile instrumentaliter*, and of this, reason and experiment can demonstrate the truth, and convince the unbeliever.

The greatest deficiency I have observed, in some, though otherwise sufficiently stockt with Learning and accomplished, is in Medicines; I mean the Pharmacopoietical part; but if more time were improved in that practice, it would much compensate their labour, and redound to their success, honour and advantage: they were then Masters of their secrets which now are exposed, the consequents whereof *sero nimis sentiunt*; and I must say that *Doctor Medicina* ought to be *peritum in medicinis*, and that practically: medicines then would be more nicely and exactly scruted into, their defects supplied and amended, their superfluons accumulation of ingredients in many compositions abated; many errors in preparation and composition corrected, not to be known, because not experimented by their own inspection, thinking a *fiat secundum artem* sufficient.

Hence it is some diseases pass for incurable, through the penury & deficiency of medicines, not for the quantity, but quality, being meanly graduated, not extracted from their feculency and

and terenity, but remain complexed in their heterogeneous parts, with a *super* addition of sugar, honey, &c. to drown the energy and power of the medicine.

For variety of medicines, there were never more impertinent, frivolous, and I may say dangerous, from the multitude of spurious pretended Chymists, illegitimate, and not the Sons of Art; being ignorant of Philosophical principles, and the abstruse natures of what they deal with, blindly run upon many errors, obtruding their casual experiments upon the People, under the titles of laudable approved Medicines; others are guilty of great abuses, wilfully for advantage, to spare cost and labour, thus, most places abound with base Medicines which brings defamation to Physicians lingering sicknesses and death to their Patients.

The charge incumbent upon Physicians in these cases, for prevention, is not small; and it much concerns them to be very circumspect what Medicines they make use of; and the quality of the Artist they trust: and I must affirm that an expert knowledge in the Pharmacopoeitical part of Physick, do as much belong to a Physician and is so necessary, that without it he cannot be said to be compleat; for, he that is not an Artist herein cannot direct and correct as he ought, by the promptings of a bare contemplative knowledge: and although he excludes himself from inspection into the practick part, as an unnecessary trouble and below the dignity of his title, yet he is not excused thereby, but his reputation payes for the miscarriages and abuses therein.

But this is an excursion beyond the limits of my intention, at the entrance of the discourse, and therefore I wave the prosecution.

The Fifth Section of Hippocrates Aphorisms.

The Eight Sections of Hippocrates Apborismes.